Antidotum Sarisburienſe:

Or, A free

EXPOSTULATION

WITH THE

Biſhop of *Sarum*,

(Suited to the preſent Time)

On ſome PASSAGES in his

Lordſhip's *PREFACE*,

Prefixed to the laſt Edition of his

PASTORAL CARE.

By an High-Church-Man.

Who have ſaid, with our Tongue will we prevail, our Lips are our own: Who is Lord over us? Pſal. 12. ver. 4.

——Par nobile Fratrum.

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A FREE EXPOSTULATION WITH THE Bishop of *SARUM.*

MY LORD,

SINCE it is become so fashionable and familiar for Prelates publickly to censure and insult the Conduct of their Princes, too common a Forerunner of Resistance and Rebellion, the only Independency of some Church-men, who in that Sense, and no other, may be called High ones, your Lordship must not take it ill, if the World use that Freedom with you which you have taken with your Sovereign and Superior: For whatever Figure a Subject makes in the Age in which he lives, he is but a Subject still; and there is not so much difference and inequality between him and the meanest Peasant, as betwixt the greatest Subject and sacred Majesty, whose Creature he is as to his Station, whatever it be, in the Commonwealth: So that your Lordship must be content to bear with that liberty from others beneath, which you have thought fit to take towards those above you.

Page 7. (tho' not marked) your Lordſhip ſays 'you will ſay nothing that may juſtly provoke 'any. Which Expreſſion of your Lordſhip's, I ſuppoſe is meant indefinitely and without Reſtriction, throughout your whole Diſcourſe: Yet your Preface aſſerts, that the Gov——nt is Kn—ſh, and not fit to be truſted, and that many of the actual Clergy of the Nation, and the much greater Part of the Candidates for Holy Orders, are Blockheads, and do not underſtand their Catechiſm: So that either you have juſtly provoked the Gov——nt, and Clergy; or elſe it is no juſt Provocation to be publickly called Kn—ve and Fool. Whether this Charge be true, muſt be left to the Examination of the Paſſages in the Preface, which are ſuppoſed to be thus obnoxious. I ſhall take them in order as they lie.

Pag. 3, 4. You draw up a long and heavy Charge againſt the much greater part of Candidates for, and againſt many in Holy Orders, which in ſhort conſiſts of theſe comprehenſive Particulars. In relation to the firſt, you ſay, 'They are ignorant to the 'higheſt Degree, not poſſible to be conceived by 'any who do not know it; they are the greateſt 'Strangers to the eaſieſt Parts of Chriſtian Know-'ledge; *which would make them Blockheads indeed.* 'They at beſt know but very imperfectly, even the 'very Contents of the Goſpel; (*which if true, would 'make the Caſe yet worſe.*) They are utterly unac-'quainted with the Scriptures, for they ſeem never 'to have read them; *and yet it is allowed that they 'do know the Contents of them, tho' but imperfectly.* 'They cannot give a tolerable Account of the Ca-'techiſm; and are not knowing enough to be ad-'mitted to the Holy Sacrament. A heavy Charge indeed! but we hope 'tis not true. In relation to the Second, 'That the Caſe of many of them is not

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'much better, who between their Admiſſion into 'Holy Orders, and coming for Inſtitution, cannot 'make it appear, that they have read the Scriptures, 'or any other good Book, ſince they were ordain'd. But this is only in your Lordſhip's Dioceſs, for other Biſhops do not make the ſame Complaint. Hereupon you pathetically cry out, *(O Tempora, 'O mores!)* What are we like to grow to? in what 'a Caſe are we to deal with Atheiſt, Papiſt, or Diſ'ſenters? Your Lordſhip cannot deny this to be a Charge of the moſt barbarous Ignorance, exaggerated to the higheſt Degree, that the greateſt Enemy of the Chriſtian Name could ever fix on the Character of the Prieſthood, and the Candidates for it in any Age or Country. If your black Pen can ſet it out worſe, let it be done in the next Edition of this endearing Preface. Suppoſing all this were true, doth it become a Father of the Church, to add to the Scorn and Deriſion of Atheiſts and Libertines, by expoſing the Infirmities of his own Family? No, this ſhould not have been publiſhed ſo triumphantly in *Gath*: It ſhould rather have been the Subject of *many ſecret Mournings*, than of open Defamations; and would have better become a *Secret Hiſtory*, than a publick Preface. Whether this may be called Freethinking, I will not determine, but it is undoubtedly great Freedom of Speaking. But after all, if this grievous Charge ſhould not prove true, What Satisfaction is due for ſo publick and flaming a Scandal? That it ſeems very improbable, that the generality of the growing Clergy ſhould be thus groſly ignorant, I think is pretty plain from this, that few Ages have produced better Performances for the Truth and Defence of the Chriſtian Religion, and Church in General, and of this Church in Particular, than what hath been openly produced by the riſing Clergy. And if there be ſuch

a parcel of Blockheads amongſt them, as on the Faith of a Biſhop is here given out, your Lordſhip hath had the ill Luck, it ſeems, to have had ſo large a Share of them come to you. I believe few Biſhops beſides, would have made ſuch a tragical Complaint, or been believed, if they had. I leave the farther Merits of the Cauſe to the nice Obſervation of the World, and let God and Man judge between the Biſhop and the Clerk. Indeed if your Lordſhip ſhould have put ſuch material Queſtions in Divinity to the Prieſts or Candidates that offer'd themſelves, as which was the longeſt or ſhorteſt Chapter, Verſe, Word, or Syllable, in the Bible, or the like, perhaps it might have puzzled a tolerable Student in Theology; yet would ſcarce have been thought a ſufficient Cauſe, either in Law or Conſcience, for a Refuſal, or hard Names or Words: For, I fancy, to the Conſtitution of a compleat Divine, it is not required, that he be a conſummate *Maſorite*; or that a Man cannot be able to inſtruct a Pariſh, tho' he very well underſtands the Creed, the Lord's-Prayer, the Ten Commandments, and the Two Sacraments, if his Memory ſhould not ſerve him to repeat all the hard Names in *Geneſis*, or the *Chronicles*. But your Lordſhip hath been formerly accuſtomed to, and cannot yet wholly leave off, a defamatory Treatment of your Clergy in publick Sermons and Diſcourſes, and thereby given frequent occaſion to the baſer and more common ſort of People, to ſay, they would go to Church to hear the Biſhop jerk the Parſons. There you told them of their Duties to their Flocks, and aggravated their Aberrations therefrom; but ſeldom, or never, in thoſe Diſcourſes, openly told the Laity of their reciprocal Obligations, and of their Failures towards their Prieſts; which at leaſt had been but fair and equal. If you did not the one

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as oft, and as well as the other, tho' there had been equal Motives for both, you was nevertheleſs partial and unjuſt to your own Tribe. This prefatory Method of bringing Contempt on the Clergy, is as expeditious and ſure, as that of other Biſhops of the ſame lower and humble Form, by their publick Defence of Lay Baptiſm: Whereupon ſome of the groſſer Part of the Laity, have inſulted their Prieſts and ſaid, their Baptiſm, *they had the Biſhop's Word for it*, was as good as theirs; and ſo if they proved refractory to them in any thing, they would do the Office themſelves: And may they not ſay again to them, the good and great Biſhop of *Sarum* ſays, that a great many of the Clergy are ſtupidly and groſly ignorant in the very Rudiments and Principles of the Chriſtian Religion, and therefore we will be our own Prieſts and Preachers: *Why not Lay-Orders as well as Lay-Baptiſm?* We know as much or more, than you do; for we can ſay our Catechiſm, and underſtand the Sacrament of the Lord's Supper, and that, if you will take the Biſhop's Word for it, is more than you can do? This, I may ſay without the Spirit of Prophecy, will be the Effect of this bold and open Charge on the Clergy. I think, your Lordſhip had not that Occaſion for that direful Exclamation at the End of this General Charge, when you ſay, 'What are we like to grow to? In 'what a Caſe are we to deal with any Adverſary, 'Atheiſt, Papiſt, or Diſſenters? when we conſider the younger and inferior Clergy of late Years have done abundantly more towards the Suppreſſion of Atheiſm, Popery, and Schiſm, by Strength of good Reaſon and Argument, than all the low Hierarchy put together, who ſeldom or never declare againſt the laſt, and but occaſionally, and to ſerve a Turn, againſt the two firſt; and by verbal more than ar-

gumentative Declamations, 'Politicks and Party, 'faith your Lordſhip) eat out among us, not on-'ly Study and Learning, but that which is the on-'ly thing, that is more valuable, a true Senſe of 'Religion, *&c.* I am ſorry when Clergy-men med-dle with State Affairs to the Neglect or Prejudice of their more honourable and uſeful Calling; or form into Parties, in Oppoſition to the Laws of Church or State, (for that is the true and crimi-nal Notion of a Party) but know not why Cler-gy-Men may not exerciſe a Judgment of Diſcre-tion, and of Authority too, if their Prince call them to it, for certainly their Learning and Edu-cation, *cæteris paribus*, may intitle them thereun-to, as well as other Men; and have Liberty to op-poſe others in a legal and conſcientious way, who oppoſe the plain La s of Church or State, with-out the ſcandalous Imputation of being of a Party: No, no, they are of the Faction or Party, who un-lawfully oppoſe the State; and they of the Schiſm, who make, or take Party ag inſt the Church, let the Fault lie where it will. The one are the true Church and State, the other the Schiſm, and the Faction diſtinguiſhed from them. How criminal ſoever Politicks and Party are among Clergy-Men, your Lordſhip can but with ill Grace complain of them in this Preface; when the very Preface it ſelf is a thorough political Reflection on the Gov——nt, and, as ſhall be ſhewn afterwards, a Party Oration in favour of one, and that the wrong, ſide. Or if Politicks and Party-Managements are commmendable, you cannot blame the inferior Clergy, not even thoſe of the High-Church, if they follow ſuch a bright and illuſtrious Example as your ſelf.

The Clergy are much obliged to your Lordſhip for the Favour of the former Part of your next

Sentence

Sentence; that you do not call them the greateſt Rogues upon Earth, but only ſay, *Clamours of Scandal in any of the Clergy, are not frequent.* They think it a great Obligation, that you do not lay down before the charitable World, this infallible and comprehenſive Rule, whereby to judge of all Clergy-Men, *to believe ill of all in a Lump, unleſs you are very ſure to the contrary.* But what the Father hath once omitted, he, *that calls himſelf his Son*, the Parent I mean, or Midwife of a ſeditious Pamphlet, intitl'd, *A Certain Information of a certain Diſcourſe*, &c. the Gentleman-Uſher to this Preface, hath decently ſupplied, when he ſaith, *pag.* 61. 'If their Folly and Vices have ren-'der'd the whole Clergy odious amongſt ſome 'Men, who ſwallow Things by the Lump, and 'call them all Rogues, becauſe they know too 'many that are ſo; ſo you muſt excuſe it, ſince 'there have been ſuch Cauſe given for a Clamour 'againſt them. And ſpeaking before of Peace, he ſaith, *pag.* 16. 'This is a ſort of Peace, *meaning a* '*War*, that the Clergy have been far from pro-'moting, though it was their Duty, but that is 'generally an Objection againſt doing a thing with 'them.

Pag. 56. Your Lordſhip thanks God, 'we are 'delivered from a Remnant of Popery, that ſtuck 'too long to us, Perſecution for Conſcience ſake: 'For the Breaches on a Man's Liberty and Goods, 'are as really a Perſecution as that which ſtrikes 'at his Perſon: They may be in ſome Inſtances 'more uneaſie; as a ſingle Death is not ſo for-'midable, as to be forced to live under great Ne-'ceſſities, perhaps with a numerous Family. And if 'we judge of this Matter by our Saviour's Rule 'of doing to others what we would have others 'do to us, our Conſciences would ſoon decide the

'Queſtion: If we will but honeſtly ask our ſelves, 'how we would have thoſe of another Religion 'deal with us, if we were living in Countries 'where we muſt depart from the legal Eſtabliſh-'ment, if we do truly follow the Dictates of our 'Conſcience. I am as much as your Lordſhip can be for that golden Rule of doing as we would be done unto. And I wiſh it was, as it ought to be, the Rule of all humane Intercourſe, in all Caſes whatever, eſpecially in Matters of Religion. I would never inflict that Penalty on another Perſon, which I ſhould judge unreaſonable to be inflicted on me in the ſame Circumſtances. I would diſtinguiſh between Conſcience and Contumacy; and tho' I can never heartily approve of an univerſal and unlimited Toleration, yet I can commend an affectionate and gentle Carriage and Deportment to the Straggler, whoſe Errors proceed rather from Weakneſs than Wickedneſs. But has this been always your Lordſhip's Judgment and Practice? If ſo, What occaſioned that exterminating Wiſh of your Lordſhip's, when you firſt came into great Power and Preferment, That you hoped by ſuch a time there would not be ſuffer'd in the Land, one Perſon, without Diſtinction, of ſuch Principles? Principles into which they had been fatally led by your own former unanſwerable Reaſons and Arguments, of which you dare not even now ſay they did not proceed from Judgment and Conſcience. As I am apt to think they did much rather than your preſent diſtinguiſhing and diſpenſing Example! And one Act of your Lordſhip's, not many Years ſince, is a flagrant Exception to that golden Rule, you ſo univerſally profeſs, when by your inceſſant Threats you compelled a poor deluded Brother to leave his School, and forced him to *live under great Neceſſities with a* pretty *numerous Family*, notwithſtanding

ſtanding the Satisfaction in, and repeated Deſires of the much greater and better Part concerned for his Continuance, by reaſon of his good Abilities, and great Integrity in all Things, except his unfortunate Non-compliance with the Doctrine of Reſiſtance; and notwithſtanding even the School it ſelf, tho' locally ſituated within your Lordſhip's Dioceſs, was out of your proper Jurisdiction, and a Peculiar of another Ordinary: Whereas I appeal to your Lordſhip, whether there are yet many Schools in your Dioceſs, which have no Protection either from Law or Equity, for Sufferance, at this preſent Time, at leaſt known to, and conniv'd at by your Lordſhip; the Teachers of which, though they be heartily engaged in the Catholick Doctrine and Cauſe of Reſiſtance, yet profeſs many other looſe and dangerous Doctrines, more deſtructive than that miſchievous one of Paſſive Obedience. Above all People, it did not become you to upbraid ſuch *as Indigent*; (as you do, *pag.* 14.) for it ſeems a little too inſolent to make them ſo, and then to upbraid them for it. I am firmly perſuaded, their Poverty ſits as eaſie on them, as your Lordſhip's great Opulency, both Spiritual and Temporal; they neither look for, nor envy the *Spoils* you are ſo much in fear for.

Your Lordſhip proceeds, ſaying, 'But if our 'Zeal in point of Conformity ſeems too ſtrong, 'there is no reaſon to ſuſpect many of much Zeal, 'with relation to Popery, tho' that is our ſtand-'ing Enemy, perpetually employed in working 'our Ruine, with many Hands and much Heat; 'while we ſeem to be in a State of Indolence and 'Inſenſibility on that ſide, as if there was no 'Danger from thence. I muſt agree with your Lordſhip, that Popery encreaſes mightily, much more of late Years, than in the Reign of King

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James; and there are moral Reaſons for it; for Reſiſtance, amongſt others, is a popiſh Doctrine, and ſo much Ground as that gets, ſo far Popery advances. And beſides, there hath not appeared that commendable Zeal againſt it as in his Time, and I heartily wiſh, all temperate, prudent, and Chriſtian Means were uſed to hinder its Growth. Short and ſtrong Reaſons frequently inculcated and publiſhed againſt the Errors of it, and diſperſed with the leaſt Expence among the People, together with a ſtrict Prohibition of all Subjects reſorting publickly to Ambaſſadors Chapels, might contribute much towards it. But it will never be prevented by a furious Evomition of hard Words, and an empty Declamation only againſt it, when Politicks at Court do not pleaſe, or Peace, that dreadful Word, Peace is named, as if Peace and Popery were Twins and inſeparable, whereby to make weak People have as favourable a Thought of the one, as of the other.

Pag. 7, *& ſequentibus*, you give a peculiar Character of the low, in your Opinion the true, Church-Men, ſaying, 'They are cordially and conſcientiouſly zealous for the Church, as eſtabliſhed by 'Law. If they are thus cordially and conſcientiouſly zealous, they are certainly the trueſt and ſoundeſt Members of the Church; but that muſt depend on your Lordſhip's Proof, not bare Word. And whether you have produced ſufficient Evicence for ſuch an Aſſertion, comes now to be examined. Firſt you ſay, 'They think no humane 'Conſtitution is ſo perfect, but that it may be 'made better; (as no doubt it may, *and worſe too*;) 'and that the Church would be both more ſecure 'and more unexceptionable, if the Adminiſtration 'of the Diſcipline were put into other Hands, 'and in a better Method. To this High-Church intirely

intirely ſubſcribes; and if your Lordſhip, by the Adminiſtration of Diſcipline being put into other Hands, means into other Hands beſides thoſe of ſome of the preſent Biſhops, they heartily concur, and think, the World would be much mended by it.

Next you ſay, 'They lay the Foundation of all 'that they believe in the Chriſtian Religion in the 'Scriptures: Theſe and theſe only are the Mea'ſures and Standards of their Faith. No great 'Names nor Shews of Authority over-awe them; 'They ſearch the Scriptures, there they ſeek and 'find their Faith. This all Parties and Denominations of Chriſtians lay claim to, and ſo it ſignifies juſt nothing till proved: But that no great Names or Shews of Authority (*and indeed they are only Shews*) over-awe them, hath been ſufficiently diſproved in the Controverſies concerning the purely ſpiritual Independency of the Church, Lay-Baptiſm, Abſolution, and a proper Sacrifice in the Euchariſt.

'You think, that in Matters declared to be in'different, no harm could follow on it, if ſome Re'gard were had to the Scruples of thoſe who divide 'from us, in order to the fortifying the whole, by 'uniting us among our ſelves: But till that can 'be done, they think a kind Deportment towards 'Diſſenters ſoftens their Prejudices, and diſpoſes 'them to hearken to the Reaſons which they offer 'them, with all the Force they can, but without 'the Aſperity of Words, or a contemptuous Be'haviour. All this is true; but ſeems ſpoken with better Reaſon than Deſign. It looks as if the Church would not part with things indifferent in their own Nature, and alterable at pleaſure, to gain weak and ſcrupulous Perſons; whereas your Lordſhip knows and believes the quite contrary of the very higheſt

Church,

Church-men. Can your Lordſhip tell what will ſatisfie all, or the Generality of thoſe Perſons? they never could, or would do it themſelves. People under real Streights and Oppreſſion, uſed to agree to petition for particular Redreſs, ſetting forth their Grievances. Why do they not do it, that we may fully know them, and ſee whether they be fit to be redreſſed or no? No, no, true Epiſcopal Government ſtands in their way to Dominion, and is the Heir they want removed: They hate all Biſhops, but what will betray their own Order, otherwiſe they would come into the Church, and a few innocent, very innocent, Ceremonies would not keep them out: That is only the Pretence. Nothing leſs than Root and Branch-work with Epiſcopacy would, or ever will, content the Body of the Diſſenters: If any thing leſs will, let them ſpeak out, and tell what it is, or you, their Orator, for them, or elſe for ever after both hold your Peace. Perhaps your Lordſhip thinks your own Character a thing indifferent, [*which is indeed the ready way to make it ſo,*] and to be removed, if occaſion be, to ſatisfie the harmleſs Scruples of thoſe who divide from us. I have reaſon to think thus of you from your Expoſition of the 23*d* Article of the Church of *England*, and ſome other occaſional Arguments. You have liberty to defend your ſelf from the Charge as well as you can: You have not done it yet. But why all this Eaſineſs and gentle Deportment preached only to thoſe of the Church? Why do you not as well tell the Diſſenters of their ungrateful and calumnious Misbehaviour towards the Church? Tell them where they have been faulty, and perſuade them to a true Moderation and Gratitude towards that Church, that hath given them Power to be thus rampant, and not only talk on one ſide. But you dare not lay open their Inſolence and unmannerly Behaviour, for then

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you would loſe, I do not ſay their good Opinion, which is already gone, but their good Word, and then you would have few People's elſe. I believe you have no more told them of their Duty to the Church, and corrected their known Miſdemeanours, whilſt you are always preaching Paſſive Obedience and Moderation to the Church, than you have told the Church-Laity of their Duty to the Clergy, tho' you have been frequently telling them in your unſeaſonable Diſcourſes, what Fools and Knaves their Prieſts are.

'The low Men, ſay you, make a great difference 'between Diſſenters and Papiſts. They conſider the 'one as an handful of People [*tho' they are fifteen 'to one more in Number than the* Papiſts] true to 'the Proteſtant Religion, and to our National In-'tereſts, not capable of doing us much Miſchief, '[*tho' much more than the* Papiſts; *if Number be an 'Argument of Strength and Force to a Cauſe,*] and 'who are, as far as appears to them, contented 'with their Toleration, and are only deſirous to ſe-'cure and maintain it. Sometimes the Diſſenters are repreſented by their Agents as Little, and ſometimes as Legion, as a Turn is to be ſerved thereby, as their Managers deſign to wheedle or intimidate. Sometimes they are a deſpicable handful of Men, at another time, they are too great a Body to be diſobliged on any account; and that is the only way to make them greater and more conſiderable than really they are. Juſt as the Grand Monarch is repreſented by the Whigs. Sometimes his Power is ſo exorbitant, that there is need of all the Forces in *Europe* to keep him to a tolerable Behaviour; and in the next Breath, as there is occaſion for Variation, one Campaign more (and more, and more, and more, *ad infinitum)* will bring him on his Marrow-Bones. What your Lordſhip means,

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by being *true to the Proteſtant Religion*, needs Explanation; 'tis a Speech *in nubibus*. The Proteſtant Religion, without ſuch an Explanation, or proper Diſtinctions, may be Deiſm, Arianiſm, Socinianiſm, or any Iſm in the World, but true Catholiciſm, for they all proteſt againſt Popery; and then your Admirers Mr C——*ns*, or Mr. *Wh*——*n* may be as good Proteſtants as the Bp. of *Sarum*. You did not ſeem to have entertained altogether ſuch kind Thoughts of them, when you firſt publiſh'd your *Paſtoral Care*; for in your 182*d* Page of this Edition, you ſay of them, 'They have now 'on ſlight Gaounds, ſo long kept up ſuch a Wran-'gling, and made ſuch a Rent in the Church, that 'both the Power of Religion in general, and the 'Strength of the Proteſtant Religion, have ſuffer'd 'extremely by them. That *they are true to our National Intereſts*, no Body will ſo much as ſay, but themſelves, or their Party-Men, who mutually ſupport each other, and no Man can prove: Unleſs *by National Intereſt*, is meant the private Advantage of themſelves and their Party. They have been the Authors of all Miſchief to the Nation, both in Civil and Eccleſiaſtical Concerns, where they have had the Power in their Hands, and ever will be; and rather than be without Quarrel and Confuſion, they, (honeſt Men!) will fall out among themſelves. That they are not capable of doing us much Miſchief, I hope is true enough at preſent; and may they be always thus incapable, and never more have that Power, which they always have Will enough to abuſe. And had your Lordſhip lived and ſpoke thus freely and favourably of them, and contemptibly of the Government in the Days of Q. *Elizabeth*, (who had the true Spirit of Queen Craft, and whoſe Memory the Whigs celebrate, not by way of Veneration (for they hate it)

it) but of Oppoſition, you would not have ſeen your 70th Year, unleſs you had been ſo wiſe, as not to have ſpoken as you have done in this Preface, until you had arrived unto it. Whigs and Diſſenters true to the Proteſtant Religion and the National Intereſt! The beſt Teſt I can adviſe the Government to try their Sincerity to Religion and the Monarchy by, is, to oblige them on every 30*th* of *January* to keep the Faſt in their Meetings: For ſince the main Body of them will commonly diſown that unparallel'd Murther, when objected to them (at leaſt openly) and pretend to be mightily concern'd at it, they cannot ſcruple to obſerve it, ſince it is injoined to be kept by the whole Legiſlature, when they can keep other occaſional State Faſts (injoined by a leſs Authority) without heſitation. This would be the trueſt Touch-ſtone of their Proteſtancy and Allegiance, beyond all the Fortifications of Oaths and Covenants. You ſay, 'As far as it appears to them, they are contented 'with their Toleration,' and are only deſirous 'to ſecure and maintain it. Judgment of People are to be formed rather from their uſual Practiſes than their Pretenſions. When they had the ſole ſupreme Power formerly in this Iſland, they would ſuffer no Toleration; it was an *Aſylum* for the Devil. Since the Church hath granted Indulgence to them in this Part of the Land, inſtead of Thankfulneſs and Humility for the ſame, they have rival'd, inſulted, and vilified her; and in the other Part, where the Schiſm is the publick Eſtabliſhment, they have openly oppoſed (and Fame ſays, your Lordſhip hath not favoured) your own Character and Communion. Theſe are your meek, modeſt, and contented Gentlem—— Next comes the low Mens Notions of Popery: They have another and a very different Opinion of Popery; 'They conſider that

Church

'Church, not only with relation to the many O-'pinions and practices held by them, ſuch as Tran-'ſubſtantiation, Purgatory, and the worſhipping 'Saints and Images, and a great many more: 'They are perſuaded that theſe are falſe and ill-'grounded, but they could eaſily bear with them 'as they do with other Errors: But they conſider 'Popery as a Conſpiracy againſt the Liberty and 'Peace of Mankind, on deſign to engroſs the 'Wealth of the World into their Hands; (*hinc 'illæ lacrymæ, hence thoſe ſecret Mournings, and 'open Blubberings,*) and to deſtroy all that ſtand in 'their way, ſticking at no Practice, how falſe, baſe, 'and cruel ſoever, that can advance this. This is 'the true Ground of their Zeal againſt Popery, 'and indeed, againſt every thing that has a Ten-'dency that way. Hath not your Lordſhip here gi-ven a fine Character of low Church? And are not they much obliged to you, for ſpeaking ſuch opportune Truths? That they are not much concern'd at the Progreſs and Maintenance of popiſh Errors; they could bear well enough with that, provided Pope-ry would not endeavour to engroſs the Wealth, Power, and Liberty of the World, but let them come in for a Share? 'This, you ſay, and it is ea-'ſily believed, is the true Ground of their Zeal 'againſt Popery, and indeed againſt every thing 'that has a Tendency that way; *i. e.* towards a-maſſing Power and Wealth. It is obſervable, that High-Church writes moſt againſt the ſpiritual Er-rors, and Low roars moſt againſt the temporal Power of the Church of *Rome*. And indeed, I am of Opinion, were the Church of *Rome* as naked as the Primitive, as deſtitute of all great ſecular Sup-ports and Encouragements, its modern Doctrines would not live many Moons, the Supporters of them being only two Jingles, Money and Sophiſtry.

Page 9. Your Lordſhip thus continues, 'The pre-
'tending to an Independency of the Church on the
'State, is not only in their Opinion a plain Attack
'made on the Supremacy veſted by Law in the
'Crown, and a caſting a Diſgrace on our Reform-
'ers, and on every Step made in the Reformation,
'which are openly owned by the chief Promoters
'of this new Conceit: But it is, ſay you, a direct
'Oppoſition to the famed Place ſo much ſtretched
'by the ſame Perſons, but by no Perſon living more
'than your ſelf, to ſerve other Purpoſes. In the
'13th of the *Romans*, *Let every Soul be ſubject to*
'*the High Powers*, in which all Subjects are equal-
ly comprehended. The Crown hath, or hath not a Supremacy, as your Lordſhip and the low Gentlemen are diſpoſed for Action or Argument. It hath a thundring Supremacy, when the Mitre is to be ſubject to it in Spirituals, but none at all, when you are pleaſed to account with it for its Temporals, in as much as that cannot have a Supremacy, which is reſiſtable, and conſequently not ſupreme, within its own proper Sphere. The Independency aſſerted to the Church by Churchmen, is only in Relation to its pure Spirituals, and the ſame Perſons aſſert to the State the ſame Independence and Irreſiſtability in pure Temporals. And I pray, what poſſible Damage can accrue to a State, where abſolute and unconditional Non-reſiſtance, is maintained by thoſe, who vindicate the Churches purely ſpiritual and independent Rights? Indeed from a popiſh, or fanatick Independency, a Prince hath juſt Cauſe to fear, becauſe their Independency, *in ordine ad ſpiritualia*, is a direct Invaſion on the ſecular Rights of the civil Magiſtrate: But this your Lordſhip knows full well, no one better, is not the Caſe of the *Engliſh* High-Church Independency, and then why ſhould you knowingly and wilfully charge it on them? This carrys not the

greateſt Air of Kindneſs or Sincerity. Our own Laws, both of Church and State, duly conſidered and compar'd together, are, as your Lordſhip hath fully ſhewn in your *Reflections on the Relation of the* Engliſh *Reformation*, printed *Anno* 1688. for this ſpiritual Independency, as well as they, are *nemine contradicente*, for abſolute temporal Non-Reſiſtance: This hath been proved *ex abundanti*; and had you had your Diſtinctions now about you, whereby at other Times you can ſee what no Body elſe can, you muſt needs have ſeen that between the two proper Supremacies of Crown and Mitre. There is a ſpiritual Supremacy and Independency in the Church, and none other, Chriſt's Kingdom not being of this World. This is as plain, as that there is a Chriſtian Church, or that Jeſus Chriſt came into the World to ſave Sinners. But after all, your Lordſhip is the moſt unfortunate Man in the World, for there is hardly any true and neceſſary Chriſtian Doctrine you have forſaken, which you have not formerly maintain'd by Arguments yet unanſwerable. I ſhall inſtance in both theſe Caſes of the ſpiritual and temporal Supremacy. Firſt in relation to the ſecular Independency and Irreſiſtability of the Crown; amongſt a multitude of others, what can be more expreſs than theſe Words in the 36th Page of your Sermon on this very ſame 13th to the *Romans*, (where your Lordſhip ſtretching the Senſe of that famous Chapter, as much as thoſe you now cry out againſt) ſays, 'The ſame 'Equality of Juſtice and Freedom, that obliged me 'to lay open this, ties me to tax alſo thoſe, who 'pretend a great Hate againſt *Rome*, and value 'themſelves on the abhorring all the Doctrines 'and Practiſes of that Church, and yet have carried 'along with them one of their moſt peſtiferous 'Opinions; pretending Reformation, when they 'would bring all into Confuſion, and vouching the

Cauſe

'Cauſe and Word of God, when they were di-
'ſturbing that Authority he had ſet up, and op-
'poſing thoſe empowered by him; and the more
'Piety and Devotion ſuch daring Pretenders put
'on, it ſtill brings the greater Stain and Imputa-
'tion on Religion, as if it gave a patrociny to theſe
'Practiſes, it ſo ſeverely condemns. —— But bleſ-
'ſed be God, our Church hates and condemns this
'Doctrine from what Hand ſoever it comes, and
'hath eſtabliſhed The Rights and Authority of
'Princes on ſure and unalterable Foundations, en-
'joining an entire Obedience to all the lawful Com-
'mands of Authority, and an abſolute Submiſſion
'to that ſupreme Power God hath put in our So-
'vereign's Hands; this Doctrine we juſtly glory
'in; (*tho' now you think it your Shame*) and if any
'that had their Baptiſm and Education in our
'Church, have turned Renegado's from this, they
'proved no leſs Enemies to the Church it ſelf,
'than to the Civil Authority, ſo that their Apo-
'ſtacy leaves no blame on the Church. And again in the 17th Page of your Diſcourſe at *Covent-Garden*, for Subjection for Conſcience ſake, *Decemb.* 6, 1674. (ſtill unmercifully ſtretching this famous 13th to the *Romans*,) you have theſe ſhort and ſweet Words; 'Deputed Powers are only account-
'able to thoſe from whom they derive their Au-
'thority; ſo the Higher-Powers being deputed by
'God, muſt indeed render to him a ſevere Ac-
'count of their Adminiſtration, but not to others. Can any Body ſtretch thoſe, or the like Words of the Apoſtle, to an higher Senſe than your Lordſhip hath done on the Subject of temporal Obedience? Shew me one Perſon, that hath or can do it, and you ſhall ſay what you will, and every Body will ſwear to it. To believe that your Lordſhip hath at any time (before a certain time) aſſerted Reſiſtance in any Caſe, or a qualified Obedience, is as

hard to digeſt as Tranſubſtantiation: The one is no more contrary to my Eye-Sight than the other. And in relation to the purely ſpiritual Independency of the Church, theſe Words of your Lordſhip may be allowed to be Anti-prefatory, when, in your *Reflections on the Relation of the* Engliſh *Reformation*, enumerating ſeveral ſtrenuous Arguments from the known and allowed Senſe of the Law for this ſpiritual Supremacy of the Church, which you would now ſeem to condemn, and anſwering Objections, you ſay, 'And to this it is 'added, that Biſhops and Prieſts are bound to obey 'all the King's Laws, not being contrary to the 'Laws of God. So that here is expreſs'd that ne'ceſſary Reſerve upon their Obedience, it being 'provided, that they were only bound to obey, 'when the Laws were not contrary to the Laws 'of God. The other Reſerve is alſo made (*i. e.* 'in our very Laws) of all that Authority which 'was committed by Chriſt and his Apoſtles, to 'the Biſhops and Prieſts; and we are not aſhamed 'to own it freely, that we ſee no other Reſerves 'upon our Obedience to the King, beſides theſe: 'So that theſe being here ſpecified, there was an 'unexceptionable Declaration made of the Extent 'of the King's Supremacy: *i. e.* That he had no other proper Supremacy but what was purely Civil, not Eccleſiaſtical. Theſe laſt Words urge and maintain both the conteſted Points of Church and State, and were publiſhed in the ſame Year, when, whatever you then thought, you was acting otherwiſe. 'The raiſing the Power and Authority of 'ſacred Functions (continues your Lordſhip) beyond 'what is founded on clear Warrants in Scripture, 'is, they think, the readieſt way to give the World 'ſuch a Jealouſie of them, and ſuch an Averſion 'to them, as may make them loſe the Authority 'that they ought to have, while they pretend to

'that

'that they have not. Very true; as in the Caſe of the Church of *Rome*. But what Woe is due to them, who as much depretiate the juſt Characters and Powers of the Clergy, whereby their Labours are rendered ineffectual, their Perſons contemned, and their Character vilified? Your Lordſhip takes the ſhorteſt way with them. If the firſt are Uſurpers of more than belongs to them, which may be ſaid, but cannot be proved of the High-Church, the other are baſe Traditors of the *Sacra depoſita*.

Next you ſay, 'They dare not unchurch all the 'Bodies of the Proteſtants beyond Sea; (no, they 'allow them all to be good Churches) nor deny to 'our Diſſenters at home the fœderal Rights com-'mon to all Chriſtians; or leave them to uncove-'nanted Mercy. Had we lived in the primitive Times of Zeal and Diſcipline in a *Cyprianick* Age, when *plebs epiſcopo adunata*, was a ſhort Definition of a Catholick Church, not only ſuch People, but more eſpecially their Defenders, would have been caſt out of the Communion of the viſible Church. A Pſeudo *Epiſcopus*, an *Aerius*, or a *Colluthus*, would not have been ſuffered in it; but in caſe of Contumacy, would have been juſtly branded with the Title of Heretick as well as Schiſmatick. We muſt leave ſuch to the uncovenanted Mercy of God, (for if they are not properly within the Church, they are not properly within the Covenant) and hope the beſt or worſt of them, as their Circumſtances of Misfortune or Fault will give us leave to judge. Any thing more is a ſoothing them in their Sins and Errors. In a Word, if we contend to legitimate any pretended Churches, where Epiſcopacy is wanting, we muſt condemn the Judgment and Practice of the firſt and pureſt Ages of the Catholick Church, wherein all Pretenſions to Churches and Orders that were not Epiſcopal, were damned: And if we ſuffer our Charity to extend

to the Juſtification of a few heterogeneous and equivocal Churches in *Europe*, formed in leſs than two Centuries, we muſt uncharitably cenſure the Holy Fathers, Saints, and Martyrs, of the firſt and beſt Ages, and the whole Church of Chriſt downwards for fifteen Centuries, who have been of a contrary Opinion: So that thoſe who are ſtrenuouſly for the Neceſſity of Epiſcopacy *ad conſtituendam eccleſiam*, are the moſt charitable in their Opinions, not thoſe who are againſt, or indifferent to it, and I am ſo certain of the *jure divino* of Epiſcopacy (tho' this is not a place to enter into that large Argument) that I am firmly perſuaded it ſtands upon as ſure a Foot and Foundation, as the Canon of the New Teſtament it ſelf: *Semper ab omnibus, & ubique.* And it is a great, tho' a ſad Truth, that one of the greateſt Advantages the Papacy hath againſt Churches thus differently formed, (let their Doctrine be never ſo good) is from their irregular and pſeudo-Miſſion. They rightly argue, they cannot *preach except they are ſent*, and theſe new pretended Churches are *a ſe ortæ.* All this is exactly agreeable to the Senſe of our Church in her 23d Article, and her conſtant Practice conformable thereunto, notwithſtanding forced and unnatural Expoſitions, and a Patriarch's lately denying Epiſcopal Orders to a Perſon at beſt ordained by Presbyters only, on the Conviction of the Illegitimacy of his former Ordination, and his earneſt Application therefore in his own Metropolis, ſaying, it would create a Schiſm (tho' in reality the only true way to heal it, unleſs Epiſcopacy and Presbytery are not oppoſite Communions) or Words to that Effect, *i. e.* in plain *Engliſh* it would diſoblige the Whiggs and Diſſenters.

Page 10. 'They do not annul their Baptiſms, or 'think that they ought to be baptized again in a 'more regular Manner, before they can be accounted 'Chriſtians

Christians. If Lay-Baptism can be justified, why not Lay-Administration of the Eucharist? If a Lay-Christian or Heathen, suppose the *Cook* or the *Butler*, (for there is no difference in the Case, as to Persons, or other Qualifications) may confer Baptism so as to render it valid and effectual, why not administer the other Sacrament (the one bring the Bread out of the Buttery, the other the Wine out of the Cellar) in great Necessities and pressing Instances? I am satisfy'd the Scriptures do not speak plainer to the Apostles in the case of the Lord's-Supper, than in that of Baptism. Pray, your Lordship's Opinion in the Case; and why in case of necessity, of the *operis operati*, the basest Lay-man may not do the one, as well as the other, in case a dying Person could not be otherwise satisfied? It is true, the Church of *England* owns the two Sacraments as generally necessary to Salvation, not as absolutely so, when they cannot be had in a fair and lawful Way: And tho' I would take all Pains, and be at any Expence to have my Child episcopally baptized, yet in an unavoidable Destitution of a truly Commissionated Person, I would trust him to the uncovenanted Mercies of God (whilst thus within the Equity, tho' not the Letter of the Covenant it self) and not prophanely and sacrilegiously invade the Priest's Office my self, or invite or encourage others to do it; which instead of a Blessing, would probably bring a Curse on me. What Allowances in some Cases God will make for such Pseudo-Baptisms in case of extreme Prejudice, Education, or gross Ignorance, I will not pretend to determine; I will always hope the best: But cannot entertain the same favourable Thoughts, where there is more Knowledge, and therefore ought to be the less Prejudice. I am certain there is no Authority for such Baptisms in Scripture, but on due Examination, much the contrary; and the Church

of *England* requires as much a Clergy-man for the Adminiſtration, as the Application of Water in the Name of the Trinity, for the due Performance of that Sacrament.

'They know of no Power in a Prieſt to pardon 'Sin, other than the declaring of the Goſpel-Pardon 'upon the Conditions upon which it is offered. That the *Cook* and *Butler* may do as well as his Grace of *Canterbury*, if they can but read and tolerably underſtand the Goſpel. They can verbally declare, God will pardon Sins on the condition of a true Repentance, thro' the Merits and Mediation of Jeſus Chriſt, as well as the greateſt Biſhop or Divine in the World. They can ſprinkle a little Water on a Child in the Name of the Holy Trinity, can reach out a little Bread and Wine, and can declare all true Sinners are pardoned as fully as the moſt venerable Prieſt: And therefore becauſe they can materially do all theſe Things and a great deal more (Oh the Rights of the Chriſtian Church!) they have formally a Power and Authority (at leaſt on Occaſion) ſo to do. This ſcandalous Proſtitution of the ſacerdotal Powers, proceeds from a Fear and Jealouſie of their too high Elevation; and therefore for fear the Clergy ſhould aſſert too much, Clergy-men are made to debaſe and level their own peculiar Characters with thoſe of the *fæces populi*. I look on the Abſolution pronounced by the Prieſt over a capable Subject, to be not only declarative, but authoritative and judicial. By ſuch an Abſolution, I reckon the Penitent's Pardon for later Sins, is as effectually and immediately ſealed as his former was in his Baptiſm. Baptiſm it ſelf doth not ſeal a Remiſſion of Sins to an unqualified Subject, neither doth Abſolution: But God ratifies both to the true Receiver. You will ask, will not God pardon a true Penitent without ſacerdotal Abſolution? I reply, will not God pardon a true Penitent

tent without regular Baptiſm, where it cannot be had? But I fear neither are truly penitent, as they ought to be, or have ſolid Reaſon to expect God's Mercy, when they can have, yet neglect, or deſpiſe both. God will be ſerved, and will pardon in his own way, not ours. This comes of Lay-Baptiſm and Lay-Abſolution. This is the plain and obvious Senſe, not only of the Holy Scriptures, but of our own Church, in the Form of ordering of Prieſts, and in the three diſtinct Forms of Abſolution; eſpecially in that of the Viſitation of the Sick; and which your Lordſhip and all the Clergy, High and Low, one with another, have, muſt, and will ſubſcribe and uſe, tho' now a-days Subſcriptions are of no more force, nor any more minded by ſome People, than thoſe courteous Teſtimonials your Lordſhip uſed frequently and too juſtly to complain of: They are uſeful and friendly Things of Courſe, helps meet to get, and keep Preferment.

'They know of no Sacrifice in the Euchariſt, other than the commemorating that on the Croſs, 'with the Oblations of the Prayers, Praiſes, and 'Almſgiving, preſcribed in the Office. Your Lordſhip would do well, if you could ſhew, why the Bread and Wine in the Euchariſt, ordained by Chriſt himſelf to be received, as repreſenting his precious Body and Blood, may not in as true and proper a Senſe be called a Sacrifice commemorative of the Chriſtian *Paſcha* already paſt, as the Lamb was expreſly a Sacrifice prefigurative of it to come. This and no other Notion hath the High-Church of its being a Sacrifice, and think it fully agreeable to the Sentiments of primitive Chriſtianity. What Your Lordſhip means by ſaying, 'They are far from con-'demning private Judgment in Matters of Religion, (as if High-Church were of a contrary Opinion) I cannot imagine. I am ſure the true Church-Man is for allowing all the Liberty of free-thinking and

free

free-judging, that is consistent with common Sense and Peace: But I am as certain, a Man hath not Liberty of private Judgment and Discretion amongst the Low-Church, if he must believe Lay-Baptism from the Rubricks, a Latitude and Indifferency of Holy Orders from the 23d Article, and Resistance from the Homilies. Popery cannot impose much grosser Things, and Transubstantiation is not of a much more difficult Digestion.

You conclude, 'they look on all these Notions 'as Steps towards Popery; tho' they do not con-'clude (*that is a Favour indeed*) that all those, who 'have made them, designed that by so doing. Every thing with some People, (let it be what it will) is a Step towards Popery, that doth not please. King *Charles* I. and Archbishop *Laud*, made large Strides that way, tho' they were the greatest, learnedest, and gentlest Enemies to Popery of the Age, without calling Names, which was one of the Archbishop's Accusations; and they both suffered for it by those who called themselves Protestants. I am sure, Lay-Baptism and Resistance are popish Doctrines with a Vengeance, and let the World judge who have advanced them, and indeed made large Steps thereby towards Popery, unless the nearer you are to Popery, the farther you are from it. You ought to have a Care of Recrimination. Wherefore to return the Compliment, it is plain the Low-Party do maintain some popish Doctrines, tho' we do not conclude, that all those who maintained them, designed that by so doing; prove any one of these relating to Faith or Manners, asserted by the High, which is not agreeable unto Scripture, Reason, and our own Church fairly understood, and I will yield up the Cause: Otherwise all this Vociferation is only Clamour and Calumny.

'This, you say, is a short Account of the Low-'Church Mens Notions, with relation to Matters

'of

of Religion among us. And a very pretty one it is; we will caſt it up. It is very comprehenſive. *The Biſhop of* Sarum's *Character of a Low-Church Man.* They are cordially and conſcientiouſly zealous for the Church, as eſtabliſhed by Law, tho' they will not follow either its Rubricks, Articles, Canons, or Homilies, as is evident in the Caſe of Baptiſm, Holy Orders, and temporal Government. For the Edifying of the Church, and the perfecting of the Saints, they are for Favour to Schiſmaticks (who would generally come to Church for a Shilling) in Things they call indifferent; tho' they do not tell us what thoſe indifferent Things are, and whether their own Orders and Articles are not to be reckoned amongſt them, nor that the Diſſenters would cordially come in unto us, if they were really granted. We muſt grant, and they muſt obtain that which neither Party know or agree in: Neither why nor wherefore. They love the Diſſenters (tho' perhaps thoſe Diſſenters are Deiſts, Arians, Socinians, or any other ſort of Hereticks or Schiſmaticks) becauſe they are zealous againſt the Name of Popery, but could bear well enough with the Errors of it, if they might come in for a Share of the Wealth and Power, with it. They are for ſecuring the Church, by granting away that by which it only can be ſupported, its ſpiritual Independency; in which only Caſe they magnifie the Power of the Prince: juſt as reſiſting the Authority of the Monarch, is the beſt way to preſerve it. They are for depreſſing the juſt Powers of the Clergy, that they may be more capable of doing Service to the Church. They are for comprehending and incloſing all foreign Anti-Epiſcopalians, not becauſe they have the true conſtituent Parts of a Catholick Church, but becauſe they think their Numbers are formidable; Number, not Integrity making a Church with them. If the vaſt Empire

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of *Turkey* would but change the Rite of Circumcision, if the Grand *Mufti* would fraternally become a Low-Church-Man, for Baptism only, tho' otherwise retaining the *Mahometan* Law, (for they are Proteſtants, and ſpeak better of Jeſus Chriſt than a great many pretended Chriſtians do) they might bid fair with theſe humble People for a large and comprehenſive Part of the Catholick Church. With them a *Brewer* may baptize on Occaſion, tho' the Rubrick requires a lawful Prieſt in the Adminiſtration; and a Porter may by good Authority be ſent on an Errand to pardon Sins, to declare them pardoned (if the Subject of it by true Repentance be capable of it) as well as a Prieſt. They are far from condemning private Judgment in Religion; and yet a Man muſt put out his Eyes, and have a ſtrong implicite Faith (if ever he hath throughly read and conſidered the Records and Monuments of the Church of *England*) before he can believe theſe, thus characteriſed, Low-Church-Men to be any, much leſs true and ſound Members of the Church of *England*. No, that is only a borrowed Name for Faſhion's ſake and Advantage. Lo! here the Character of a Low-Church-Man, drawn up in ſhort by one, who beſt knows them, and can ſet them out to the beſt Advantage.

Next you ſay, as to our temporal Concerns, 'they 'think all that Obedience and Submiſſion that is 'ſettled by our Laws, to the Perſons of our Princes, 'ought to be paid them for Conſcience ſake: But 'if a miſguided Prince (either paſt or preſent, *if* '*they do not pleaſe you*) ſhall take on Him (or Her) 'to diſſolve our Conſtitution, and to ſubject the 'Laws to His (or Her) Pleaſure, they think that 'if God offers a Remedy [that is, if he ſuffers a 'Rebellion to ſucceed] it is to be received with 'Thankfulneſs. Yet it muſt be owned, that if all that Obedience and Submiſſion that is ſettled by our Laws

Laws to the Perſons of our Princes, ought to be paid them for Conſcience ſake, then no Provocations whatſoever will juſtify the reſiſting of them. This you know in your own Conſcience, not only to be the Law of God, but the moſt plain Law of our Conſtitution; which, however, you have for certain Reaſons faintly endeavoured to obviate, you never yet could or can do it. And there is no Man breathing, hath ſpoke more frequently in plainer Terms for unconditional Non-reſiſtance, than your ſelf. You muſt allow, that abſolute Non-reſiſtance may be ſuppoſed, as the Argument about it proves, whether it be a Duty or no to practiſe it: And when your Lordſhip, or any other Perſon, High or Low can form that Monſter in more lively and expreſs Colours than our Church, State, and your ſelf have done in your publick Acts, I'll renounce common Senſe, and implicitely believe all your Diſtinctions as much as the Bible. Even your envied Predeceſſor in this glorious Cauſe, St. *Aſaph*, notwithſtanding his new Preface, as a faſhionable Prelude to Rebellion, was made up of the comfortable Doctrine of Reſiſting and Reviling of Princes, yet in his very firſt Sermon on the Death of Q. *Mary*, in the 14th page of the little Impreſſion, hath theſe very Tory-paſſive-Obedience Words;) *ſo much will Principle ſometimes prevail againſt Nature)* 'Tho' 'whilſt Princes live, and are in Power, the People 'are reſtrained by Fear and penal Laws, (and that 'exceeding reaſonably and juſtly) from ſpeaking 'evil of them *(much more ſay I than from reſiſting of them)* from outwardly expreſſing either 'their Hatred or Contempt of wicked and unrighteous Governours; although I ſay, they are 'with-held from this (which would indeed deſtroy 'and put an end to all good Government) *What 'High-Church-Man could have ſaid more?)* whilſt 'Princes are alive and well, *&c.* And again, *pag.* 13.

13. ſpeaking of luxurious and tyrannical Princes, his Lordſhip does not ſay with Mr. *Hoadly*, that they are the Devil's Miniſters and Vicegerents, not God's, but only that 'ſuch do but ill reſemble God, whoſe 'Miniſters and Vicegerents they are on Earth, for 'he appoints them for the beſt of Ends and Pur-'poſes, the good of their reſpective People. And 'when they leave conſidering and conſulting that, *he does not ſay, we ſhould immediately fall to curſing and cuffing of them; but only,* 'that they forget, as 'no doubt they do, the principal End of God's Or-'dinance and Inſtitution of Government. Ye cannot forbear contradicting your ſelves. God will not ſuffer ye to ſpeak conſiſtently: And had not a Shame been owing to his Lordſhip of St. *A*——, he would have as cunningly omitted theſe Sentences in this Edition, as he did the Anti-prefatory Preface formerly, tho' not now affixed to the ſingle Sermon on the Death of the Duke of *Glouceſter*. By the Remedy offered by God, you muſt mean the R—— in which you bore ſo glorious and divine a Part. I will not ſo much as pretend to queſtion the Legality of that **invaluable Bleſſing**, which our grateful Poſterity will remember by many **good** and **laſting Signs** and **Tokens**: But if it was effected by Reſiſtance, as you would weakly perſuade the World, it cannot ſo eaſily be reconciled (let People talk and bluſter as much as they will) either with the Laws of the Land, or your own former and frequent Writings: So that thoſe who join R——and Reſiſtance together, are the greateſt Enemies to, and Banterers of the R——. If it cannot be proved to be plain Abdication in the proper Senſe of the Word, then it is ſomething elſe. I will not talk of R———— Principles, as the Whigs univerſally do, nor ſo openly condemn them, as that Learned and venerable Body, the Univerſity of *Dublin* hath done in their Addreſs, printed in the *London* Gazette

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of *Jan.* 3. 1712. 'Where they promiſe to educate 'the Youth and inſtruct the People committed to 'their Care in the Principles of inviolable Loyalty 'to the Crown, and to diſcourage *Revolution Prin-*'*ciples*, which have been of late induſtriouſly pro-'pagated, being inconſiſtent with true Religion and 'Loyalty, and tending to ſhake the very Founda-'tions of our Conſtitution both in Church and 'State: But this I will ſay, if the R——— can-not be perfectly reconciled with the Laws of God and Man, it neither came from God, nor will it prove a Bleſſing: But if it can (as who doubts it?) then Heaven upon Earth with ſome People, the only Heaven they believe or expect.

Page 11. You ſay, 'A certain Prince upon his E-'levation to the Throne, did ſo entirely forget all 'this (*i. e.* his Obligations to the Church) that he 'ſeemed peculiarly ſharpened againſt thoſe, who 'of all others had the leaſt Reaſon to have ex-'pected it from him. Did your Lordſhip never hear (if you was not in the Secret, for you was in moſt of thoſe times) of a true blew Proteſtant, who was the chief Cauſe of all this; who turned Pa-piſt, that he might betray his Maſter with the greater Certainty and Security; was a main Inſtrument in promoting thoſe Hardſhips and Differences; and when he had done his *Judas*'s Office, he did not meet with his deſerved Fate, but was received back into the ſame Communion by thoſe, who ſhould have dealt otherwiſe by him for ſo flaming a Scandal, without publick Satisfaction made to the Church, if not with Merit and Applauſe! 'This 'was notorious and evident, ſay you, in the Father: 'What then can be expected from him, who calls 'himſelf his Son, who has had his Breeding in 'an abſolute Government, where Proteſtants are 'perſecuted with an unrelenting Cruelty, and who 'has been obliged to wander ſo long beyond Sea,

'and

'and ſtands attainted and abjured here, and is load-
'ed with other Indignities, *&c.* But what can be expected from him, ſay you, better without doubt (were it fit or poſſible for him to come) than ſome People deſerve from him. But why do you ſay, who calls himſelf his Son? Have not almoſt all the Whigs owned him to be ſo of late, and would you believe any thing contrary to the Whig-Creed? In your Reſtauration-Sermon at *Salisbury*, two Years ago, do not you ſay, there is legal Evidence for his Birth againſt Preſumptions only on the other ſide? What would you have? and tho' in your *Meaſures of Submiſſion*, p. ult. you ſay, 'That as 'the Nation has the juſteſt Reaſon in the World to 'doubt of it, ſo they have all poſſible Reaſon to 'be at no Quiet till they ſee a legal and free Par-'liament aſſembled; which may impartially, and 'without either Fear or Corruption, examine that 'whole Matter. Yet I appeal to your Lordſhip, whether ever you propoſed or encouraged ſuch an Examination in Parliament for the Nation's Satisfaction, tho' you was a very free Speaker in the Houſe, and ſeveral People concerned in the Depoſitions, deſired to be re-examined for the Satisfaction of all Parties, and the Reputation of themſelves. What was the Occaſion of all this profound Silence? In Juſtice to the Q——'s Father, I will be bold to affirm, your Lordſhip cannot prove ſo well (tho' all the World will eaſily believe it, if you ſay it) that you are the Author of this very Preface, as that the Pretender was the late King's Son. Pray reſolve me, my Lord! if you can, why the P—— of *W*---, was pray'd for in that Quality in the Chapel at the *Hague*, and thus prayed for there too (if Fame be true) by a great Friend of yours, even to the very Moment of the Invaſion, if your Lordſhip at that time belived him to be an Impoſtor? Man cannot always be deceived, and God will not be always mocked.

mocked. You mention ſome Indignities offered to him, which ſhould whet his Reſentment, as his Exile, Attainder, and Abjuration. If he be an Impoſtor (which I think, no authorized Paper of the G—— hath yet called him ſince the R------) theſe are no Indignities caſt on him, but his juſt Deſerts: But if his Birth be legitimate, he may (perhaps) unavoidably think himſelf a little affronted.

Page 12. ſays your Lordſhip, 'I unwillingly men-'tion a long Diſappointment among us, as to Con-'vocation Matters. I will not here enter into the Merits of the Cauſe between the two Houſes of Convocation about intermediate Seſſions: But this I will ſay, I cannot conceive, but had the Majority of the Biſhops heartily ſet about it, ſome Method or other might have been found out (eſpecially ſince the Crown defired it, and gave ſo open an Encouragement, that no Blame can be laid on the Government in thoſe Omiſſions.) I cannot conceive, I ſay, but that ſome Method might have been found out, not to have thus rendered all Synodical Proceedings ineffectual, by the nice inſiſting at beſt on an eccleſiaſtical Right, not of the greateſt Conſequence to their epiſcopal Characters, and by uſing frequent and abrupt Adjournments. Their Low-Lordſhips will not part with this ſynodical Right, no, not for the World, for fear the Church ſhould fall with it; yet can unconcernedly, if not with Approbation, level their own *Jure divino* Characters with ſchiſmatical Preſbytery; equal their Real with uſurped and pretended Orders; tell the World, that Coblers and Tinkers can baptize in Caſe of Neceſſity, and abſolve (for that they can do, if the Prieſtly Abſolution be only declarative, not authoritative and judicial) as well as themſelves; and that the Church is always ſervily dependent on the State, and the State on the giddy aud humourſome Subject. Theſe are Gnats and Camels, which will tempt ſome People

to believe, that all this rigorous insisting on such a Synodical Punctilio, was taken up as an Handle to procure, rather than that it is a true and just Reason for complaining of, long Disappointments among us as to Convocation-Matters.

Page 13. 'Tis true, many of us opposed the Occasional Bill, from which such great Things were expected. We thought there were ill Designs under it; we thought it ill timed; we looked on it as tending to a Breach on the Toleration: And so you might, since there is no End or Bound to Tendencies. And if you pleased, you might as well fancy, it would break the Treaty of *Carlowitz*, and make a Road for the *Turks* into the Empire. And now that the Bill is passed without any Opposition, we hear of no great Effects it has had; nor are Jealousies extinguish'd, the chief Promoters of it are scarce thanked for it. This is not the first time; you have done it more plentifully before, when you defended it by Arguments. But yet I must own, I am sorry to hear a Prelate speak so irregularly in Defence, or any ways contribute to the least Countenance of such a Practice; of gross and undisguised Hypocrisie, if there can be such a thing in Nature as Hypocrisie, and that it is possible to be discerned amongst Men: Hypocrisie without Hypocrisie. I have a Tenderness for modest People of erroneous Principles. If a Papist or Dissenter lays down his Principles, and fairly and calmly argues for, and adheres to them, especially against his Interest, Charity obliges me to think the best of him, and to use him as tenderly as I can: But to treat an occasional Conformist, who can reckon Five on his Fingers with Lenity, is to give a Patrociny to the lewdest Hypocrisie. The Laws did not suppose tender conscienced People capable of such a Practice, and therefore had not in the Letter, tho' it had in the Equity, provided before against so

monstrous

monſtrous an Abuſe: And when Men had arrived at that Pitch of bare-faced Impiety, as to communicate occaſionally for a Place, and ſome were willing to obviate ſuch a ſcandalous Practice, that one Biſhop ſhould plead for the conſcientious Part of ſuch a groſs Diſſimulation, and ſeveral others for the Inexpediency of a juſt Reſtraint on it, will not eaſily be believed by future Ages: And your Lordſhip's ſaying, 'And now that the Bill is paſſed 'without any Oppoſition, we hear of no great Ef-'fects it has had; nor are Jealouſies extinguiſhed; looks as if your Lordſhip had a ſecret Grudge at it, and will make People fancy, that the Conſciences and Fears of the Whigs are alike large; and that they will make their Way thro' any thing. In King *Charles* IId's Time it was Idolatry to kneel at the Sacrament, but now it can be diſpenſed with if Honour or Profit be the inviting Reward. The diſſenting Laity can eaſily ſwallow that Stumbling-Block, and their Preachers encourage them in it. I believe from my Heart, Nineteen in Twenty of the underſtanding Presbyterians, can conform occaſionally. And then in the Name of God, and good Senſe, why not always? Is the Peace of a Church and Nation to be thus trifled with, and toſſed about by People who can conform, but will not? Some of their Teachers have wrote in Vindication of ſuch linſey woolſey Piety, and not one of them, can I learn, have exploded or diſſuaded from it. Could the *Hugonots* of *France* have thus occaſionally conformed with the State Religion, would their Monarch have been ſo much to blame? I appeal to their own Conſciences. This occaſional Conformity hath ruined the Intereſt they thought to have eſtabliſhed by it, and rendered them the Deriſion and Contempt, and any thing but the Pity, of all ſober and well-meaning Men. In your 15th Page, your Lordſhip, not very conſiſtently with the Tenour of this Pre-

face, ſets forth occaſional Loyalty to the Prince, in the moſt frightful Colours; and what do you think of occaſional Loyalty unto God, the King of Kings, and the only Ruler of Princes? The one is at leaſt as juſtifiable as the other, and what you ſay of the firſt, I will of the laſt, and challenge your Lordſhip to ſhew the Diſparity, unleſs it be that occaſional Loyalty be ſomewhat better than occaſional Religion; 'which is of ſo monſtrous a Nature, that our 'Language does not afford Words black enough to 'ſet out its Deformity. You thought there were ill Deſigns under the Bill: But what good Reaſons had you for it? Unleſs it was an ill Deſign to prevent Hypocriſy at any time, and to keep out Knaves from ruining and undermining both Church and State. Then your Diſſenters were not an handful of Men, as you now call them in this dainty Preface, 'but a Body too formidable to be diſobliged. 'You thought it ill timed. Could that be ill timed, which was not only abſolutely neceſſary *pro hic & nunc, ſed ſemper?* When ſhould Defects in Laws be ſupplied, but when there is the greateſt Want of ſuch a Supply? Our bad Coin about 15 or 16 Years ago, was not more prejudicial to the State, than our clipt and counterfeit Conformity to the Church and Religion. Did your Lordſhip then think the Recoinage of our Money, was ill timed? If you had, and could have hindred it by your Vote, the Revenues of your Biſhoprick, I fancy, would not have proved ſo good to you, as they have done ſince. 'You looked on it as tending to a Breach 'on the Toleration. The Reaſon, I ſuppoſe was, like that of maintaining Reſiſtance from the Laws, becauſe the Toleration was recognized and confirmed in the very Preamble of the Bill: Some People can ſee and believe any thing. I have often admired at the *Egyptian* Thickneſs of Whig Partiality. Dr. *Sacheverell* muſt be haled to the Day of Judgment

ment before his Time, for ſaying the Church was in Danger, and Addreſſes procured from the Clergy of *Wilts*, *Berks*, and other Places againſt any ſuch Apprehenſion, when really there was never greater Danger both in, and extrinſecally; intrinſecally from falſe Brethren, occaſional Conformiſts, and Diſſenters and extrinſecally from Atheiſts and Libertines; and Dr. *Burgeſs*'s Tabernacle muſt be ſaid to be tottering, *(titubantis eccleſiæ ſignum)* and in the greateſt Extremity, with Clamour and Impunity, even Biſhops helping on the Cry, when the very Occaſional Bill, which raiſed the principal Clamour, was at the ſame time ſtrengthening their Indulgence with a new parliamentary and collateral Sanction. Did not your Lordſhip ſee Peace and Popery in it then? What follows in this Paragraph is a modeſt apoſtolical Commendation of your ſelf and others. I leave that to the Judgment of others, without paſſing my own, only Deſire the Reader to look for the beſt Anſwer to it I can give, in your Lordſhip's noble and comprehenſive Character of a Low-Church-Man.

Page 16. Speaking of A. B. *Tillotſon*, you ſay 'his 'Retirement gave him Leiſure to review and retouch 'the nobleſt Body of Sermons, that I hope, I may 'be allowed to ſay, this Nation or the World ever 'ſaw. His Sermons, tho' in general excellent for true and plain Oratory, and Argument, yet are not without alloy; all in them is not current Metal, as concerning the Non-Eternity (at leaſt the Uncertainty) of Hell-Torments, *&c.* in pure contradiction to Scripture: And they would have been never the worſe, if the Free-thinkers, the Atheiſts and Deiſts (who diſallow Scripture and Revelation) had not quoted them on their Side (as they do ſometimes the Diſcourſes of others) for authentick Text and Argument.

Page 18. 'They, meaning the Whig-Biſhops, 'ought alſo, ſaith your Lordſhip, to cry mightily 'to God, that if they are to have a Share in the fiery 'Trial, they may be ſo ſtrengthened in the inner 'Man, that they may by no unbecoming Practices de-'cline or avoid it; but may rejoice if they are called 'to ſuffer for the Name of Chriſt, and ſo ſeal that 'Doctrine which they have ſo long preached with 'their Blood. But you have not thought fit to tell us, what Doctrine you mean, of Reſiſtance or Non-Reſiſtance; tho' it would become you to ſpeak out plainly before you die. If they carry about them the Set of Diſtinctions your Lordſhip told a certain betrayed Prince, you had to uſe on Occaſion, all the Devils out of Hell can do them no Harm, nor can all the Fire in this World, ever touch them. They are ſafer than *Achilles* in his Armour, or *Gyges* with his Ring. Abſolute Non-Reſiſtance was framed in as plain and ſignificant Words as the Wit of Man could contrive; yet your Lordſhip's Penetration could find out a Diſtinction wholly to enervate that Doctrine. If you and they can do ſuch Feats by Diſtinctions, there is no *Popiſh* or *Mahometan* Doctrine, but what may be diſtinguiſhed into a good and ſalvable Senſe; ſo whatever happens you will be ſure to be ſaved, ſo as by, and yet without Fire. 'If with Biſhops (continues your Lordſhip) ſo im-'ploying their Time, many both of their Clergy 'and Laity, did concur in lying in the Duſt before 'God, and turning to him with their whole Hearts, 'we might hope to ſee better Times, than we have 'now in view, *i. e.* a bloody War continued with-out human Probability of End or Succeſs, if we muſt fight on till we reduce *Spain*; mortaging with-out Pity or Concern, the Produce of our worn-out Lands, and decayed Trade to long Generations; daſhing out the Brains of our forced Country-Men againſt Stone Walls in the Eaſt, to purchaſe feeble

Hopes

Hopes of an Enlargement of Power for another in the Weſt. This wallowing in the Duſt is literally *Iſaiah*'s counterfeit Faſt deſcribed in his 58th Chapter. 'Tis faſting for Strife and Debate, and to ſmite with the Fiſt of Wickedneſs. 'Tis not to looſe, but to faſten the Bands of Wickedneſs; not to undo, but to encreaſe the heavy Burdens; not to let the oppreſſed go free, and to break every Yoke, but to oppreſs and ſubjugate more and more. It is not to deal our Bread to the Hungry, but (*more majorum*) to take it from them; it is not to bring the Outcaſt Poor into ours, but to caſt him entirely out of his own Houſe; it is not to cover the Naked, but to ſtrip him to the utmoſt; it is to hide our ſelves from our own Fleſh, to be vilely unmerciful to our own People, and moſt compaſſionate to Strangers, who love ye not, or value ye farther than their Intereſt is ſerved thereby. This muſt be the Effect of thoſe better Times your Lordſhip hopes yet to ſee by the continuation of this War: A War ſo ruinous, and at preſent ſo far without probability even of the leaſt Succeſs, that I provoke your Lordſhip, from all your great hiſtorical Readings, to produce me the Hiſtory of one that looked every way leſs promiſing or more expenſive.

But (continues your Lordſhip ſmiling) God has 'often delivered us, when we were near the laſt 'Extremities, we have ſeen in our own time (*and 'hope to ſee again*) ſuch a Chain of kind Providences 'happily interpoſing, when we ſaw no reaſonable 'Proſpect, that we ought not to give all for loſt, 'how dark ſoever the Face of Things may look, if 'we bring our ſelves to ſuch a State, that we may 'ſtill have a Right to hope for the like Protection. I hope your Lordſhip does not mean a State of fighting, rather than praying. *The like Protection*, ſaith your Lordſhip, moſt movingly. This looks kindly towards a ſecond *German* Deliverance, to the

Tune of your *A la Mode* Ballad, *Haſt* H. *over and reſcue our Laws*; i. e. if we cannot have a War to our Mind, we will have ſomething, and ſomebody elſe, if we can. Theſe violent Storms, and then again (by way of Prophecy) ſudden Calms, theſe Colds and Heats, theſe Fallings and Riſings, have been the common Subject of your Preachments of late, and now for greater and quicker Edification, they are got into Print. Pray, hath the Queen lately broke the original Contract, or taken upon her, as you ſay, her Father did, *pag.* 10. to diſſolve our Conſtitution, and to ſubject the Laws to her Pleaſure, that you uſe her at this rate? Is diſobliging a Whig or two at any time, a Diſſolution of fundamental Contracts and Conſtitutions? Is the Power of Peace and War in the Queen's Hands or no? ſpeak out. What other great Tranſgreſſion, cognoſcible at your Tribunal, can you lay to her Charge, that you keep all this Noiſe? Indeed, had your Lordſhip liv'd and ſpoke ſo freely as you do here, and in the following Pages, in relation to the Government, in any time ſince the Conqueſt, to the firſt Day of the Reign of a merciful *Stuart*, it would not have ſuffered you (as you ſay *pag.* 2.) to ſpeak long to the World in any ſort. You would not have died a Martyr in *Smithfield*.

Next come on, *pag.* 16. the Advantages that will accrue to the *French* King by the Peace, and a ſhort Character of him. 'It cannot be denied, but the 'appearance is formidable, when we ſee that Prince, 'who has engaged the longeſt and deepeſt in the 'Deſign of extirpating our Religion, get out of all 'his Troubles, and accompliſh his vaſt Deſigns 'that ſeemed once to be ſo blaſted, that they could 'not be retrieved; another Scene is now opening 'unto him, that promiſes all that he can wiſh for, 'and muſt bring ſuch an Accumulation of Power 'and Treaſure to him, that humanly ſpeaking, no-

thing

thing can ſtand in his way. As the Diſſenters here are either a handful of People, not worth minding, or a formidable Body not to be diſobliged without great Danger to the Nation; ſo the *French* King likewiſe, ſhall be a pitiful Bankrupt, or an exorbitant Bully, as a Whig Argument is to be formed thereon. And whereas you talk of the Accumulation of Power and Treaſure to him, meaning by the Aſſiſtance of *Spain* and the *Indies*, you cannot but know he and his Grandſon had theſe before, and we found it impracticable to wreſt them out of their Hands. The Queen ſays *France* and *Spain* are more effectually divided than ever, by this Treaty. You modeſtly tell her, no, they are more united. You talk likewiſe of a great Alliance, as if you had been Guarrantee for it, and tell us; 'it is at once quite diſſolv'd, 'and a Word ſo often broken, and Edicts ſo often 'violated, are truſted to and rely'd on, *&c.* Again, 'Promiſes and Oaths can work but feebly on one 'ſo accuſtomed to break thro' them. And again *p.* 21. you make a Devil of him, ſaying, 'We have a 'watchful and powerful Enemy near us, to whom 'we may juſtly apply the Character given of the 'Evil Spirit, that he goes about as a roaring Lion, 'ſeeking whom he may devour.' This is not very agreeable to the Character you gave him 30 Years ago, when you almoſt deified him; and I really think, conſidering all things, he is not much worſe than he was then; But that was publiſhed in the latter Days of King *Charles* II, juſt as he began to reign and govern in earneſt, and when it was not quite ſo faſhionable and ſafe to revile crowned Heads as now. Then before your Hiſtory (*and in a Preface too*) of the Rights of Princes in the diſpoſing of Eccleſiaſtical Benefices, ſpeaking of the Perſecution raiſed againſt his Proteſtant Subjects, you impute it rather to the Doctrines of his Church, than to his own Temper and Inclination, ſaying, *p.* 43. 'It muſt

'needs

'needs make him appear leſs in the Eyes of thoſe 'who are otherwiſe diſpoſed to hold him in as high 'Eſteem as is due to any thing that is mortal. Again, *p.* 49. like one that was making his Court to him, you ſay, 'That muſt certainly go down uneaſily with 'him (meaning the ſame Perſecution) ſince nothing 'is more contrary to thoſe heroical Qualities for 'which he is ſo highly extolled, than to uſe poor 'Innocents ſo ſeverely for that which is not in their 'Power. And to crown all, *p.* 96. condemning the retail Flattery of his Subjects, and ſubſtituting your own more groſs and wholeſale one in the place, you have theſe Words: 'So that their King may ſuffer 'in the Opinion of the World by the abjectneſs of 'their Stile, but can receive no addition from it, 'being really above all they can ſay of him. Had your Lordſhip been a Subject of *France* at that time, you would not have called him a Devil, tho' he did perſecute his Subjects, a *roaring Lion, going about ſeeking whom he may devour*, but you would have talked the very Reverſe: Even on Suppoſition he had been a roaring Lion, you would have then talked as you did in your 5th of *Nov.* Sermon at the *Rolls*: 'We muſt not forget the Station in 'which God hath put us, as we are Subjects under 'a lawful Prince, to whom we are tyed by divine 'and humane Laws; and even the Lion's Mouth it 'ſelf opening to devour us, can never excuſe us 'from our Obligation to ſubmit and ſuffer, if God 'had ſo ordered it by his Providence, that we were 'born under a Prince that would deliver us up to 'the Lion: and would have taught the *French* Proteſtants (as you ſay, *p.* 61, of your honeſt Preface, they did practiſe, notwithſtanding their Oppreſſion) 'neither to renounce their Religion, nor to 'ſhake off their Allegiance to their King. Some of thoſe Gentlemen ſince have learned a little of your new and diſtinguiſhing Doctrine, which though it

will

will by no means juſtifie their Grand Monarch's Methods of Eccleſiaſtical Converſion, yet will excuſe ſome civil Severities towards them.

Page 20. Your Lordſhip threatens us with the Reſentments of the popiſh Allies, ſaying, 'When 'ſuch of that Religion, whoſe Intereſt obliged them '(as *Innocent*'s the XIth did to forſake K. *J.*) 'hitherto to join in preſerving us *(you mean them-'ſelves)* ſeeing all theſe abandoned and blaſted, 'may either be at beſt indifferent Spectators, or the 'Bigottry that ſurmounts them, may be quickned, 'by a Deſire of revenging what they will call the 'giving them up, to concur in compleating our 'Ruine, which in ſuch a State of Things cannot rea-'ſonably be thought to be far from us. You muſt here mean the Emperor, and ſome other popiſh Princes of the Empire, of whom you plainly teach, that no longer pipe, no longer dance. If they ſhould be thus ingrateful, indeed, it would be ſtrangely provoking, ſince the *Britiſh* Arms ſaved the Empire from the Force of *France* and its Ally, and the preſent Emperor and his Family from the moſt deſperate Circumſtances of Affairs. I will not ſuppoſe ſuch a thing of the Emperor, (were it in his Power thus to ſhew his Reſentment for not ruining our ſelves to add heap to his heap) who uſed to call the Queen his Mother; and indeed he owes more to her, than to his Mother. The one gave him Life, the other a Being. I will not ſuſpect him of it (or to uſe the modern Phraſe, imagine, he hath a tendency that way) till I hear he is turned Whig, and then indeed all Gratitude and Affection muſt give way to Intereſt. But what if there be no Occaſion to fear the Reſentments of thoſe Princes, ſuppoſing them capable of them? and certainly there is not, if a Prince on the *Britiſh* Throne will but keep ſteadily to theſe two Things, *viz.* an impartial Adminiſtration of the Laws, and a total Suppreſſion of all Faction.

Faction. This, and nothing elſe, will keep us quiet at Home, and make us formidable Abroad. Then ſhall we be courted by all neighbouring Foreigners, and in a true and ſound Senſe, capable of holding the Balance of *Europe*. 'Beſides (continues your 'Lordſhip, home and plainly enough) if an avowed 'departing from the ſacred Ties of Treaties and Al-'liances is once openly practiſed, it may prove a 'fatal Precedent. Such Maxims are catching and 'contagious, (*like Prefaces to Prelates.*) The Woe 'denounced by the Prophet againſt thoſe that deal 'treacherouſly, when they are not dealt treache-'rouſly with, that when they ſhall make an End to 'deal treacherouſly, they ſhall be dealt treacherouſ-'ly with, may come heavily with a Face of Retri-'bution, and without Pity. Where you are won-derfully obliging, and ſhew the Extremity of your Loyalty, but as a perfect Arraignment of the Go-vernment, which is here hectored and bullied with breaking ſolemn Leagues and Treaties. This ought chiefly to be referred to their Animadverſion. If they bear it, they deſerve it. But it is only a Calumny, and if the Queen had forſaken the Alliance, they gave the firſt Occaſion for it, by not performing the Conditions of the Alliance; ſcarce one of the Allies in any one material Point; unleſs Contracts are not mutual and reciprocal, and the Queen is obliged to that paſſive Temper and Obedience to foreign Princes and States abroad, who have lived upon her, which her own Subjects are taught, when they think fit, not to practiſe towards her at Home. For the ſake of your old Friends and Protectors, you ſhould not in Prudence have talked thus, *of dealing treacherouſ-ly*, and of its being *catching and contagious*. If we have dealt treacherouſly, that Contagion and Infe-ction may have come with an Eaſterly Wind to us, from our laſt Region: There are ſeveral Inſtances of that Plague to be produced from that Quarter.

You

You may remember the Time (not long before you was a Biſhop) when thoſe States in Amity with the preſent Queen's Father, when they were ſuſpected of *dealing treacherouſly* with that Prince, then in ſtrict League and Friendſhip with them, tho' they were arming againſt him at that very Moment, ſolemnly deny'd the Charge; and to carry on the Intrigue more holily and unſuſpectedly, (you know) both that King and his Son were continued to be prayed for as before, tho' the firſt of them you left (not to ſay treacherouſly) to ſhift for himſelf, and the other you have abjured, and yet cannot ſleep for him. You flee when no Man purſues you.

'Upon the whole Matter, ſaith your Lordſhip, 'that I may bring this Diſcourſe to a Concluſion; 'as our Diſunion does not only weaken us, but di- 'verts us from that which ought to be our main 'Concern to the unhappy Conſequences that follow 'formed Parties; ſo if we will not take Warning 'from our Saviour's Words, *That a City or Kingdom 'divided againſt it ſelf, cannot ſtand*, but muſt come 'to an End, we have Reaſon to apprehend that ſuch 'a Breach, even without the Advantage that an E- 'nemy may make of it, will be fatal; while by 'our devouring one another, we may come to be 'conſumed of one another: *i. e.* If ye let the Q—— govern, and the preſent Miniſtry continue to act under you, we monarchical Whigs are reſolved, that neither Church nor State ſhall have Peace; we are the People, *and the Prince too*, and we are the Kingdom; and if the Government will not come over to us, we will never, unleſs by mere Compulſion, come over unto, or *coaleſce*, but be at perpetual War with them. This we give them fair Warning of, and let them take it for their Pains. Our Saviour tells us, *a Kingdom divided againſt it ſelf, cannot ſtand*, and we will certainly believe him in this Aphoriſm, and are fixed, this ſhall never be otherwiſe,

therwiſe, unleſs we get uppermoſt, and by way of Moderation, force all People into our Meaſures. It is not fitting the Q—— ſhould breathe too freely. Now let me quote another Place of Scripture to your Lordſhip, it is in the 12th *Chapter* of St. *Luke*, *ver.* 39. *If the good Man* (or Woman) *of the Houſe had known what Hour the Thief would come, he* (or ſhe) *would have watched, and not have ſuffered his* (or her) *Houſe to be broke through.* And doubtleſs care will be taken in this reſpect.

Pag. 15. Your Lordſhip ſays, 'We are ſoon to 'go off the Stage (*and a Stage indeed it has been*) 'to a Region of Peace and Love. I heartily pray for that of which your Lordſhip hath ſo great and comfortable an Aſſurance: This I heartily pray for, and I hope your Lordſhip does ſo too. But I wiſh your Lordſhip had kept more in the old narrow beaten way thither, and not endeavoured to have taken that difficult Journey in ſuch odd and By-Paths, ſometimes on the Right, and ſometimes on the Left-Hand, leſt others following your Example without that Expertneſs and Caution, and the neceſſary Diſtinctions you are a compleat Maſter of, ſhould come ſhort of the heavenly Reſt.

Sic vovet,

Philanax Epiſcopius.

Bangor, Feb. 24. *St.* Mathias, *a true and faithful Paſtor*, 1712, 13.

FINIS.